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NOTES OF THE WEEK.

THE pilgrimage of the Emperor of Germany to Jerusalem has been the spectacle of the past week. By way of Constantinople he and the Empress came, in high favour with the Sultan, thinking it no shame to be entertained by the author of the Armenian horrors. In Jerusalem, having been present at the consecration of the new Lutheran Church of the Redeemer, the Emperor delivered an address, in which he is said to have uttered these words :—

From Jerusalem there came the light in the splendour of which the German nation has become great and glorious, and what the Germanic peoples have become, they became under the banner of the Cross, the emblem of self-sacrificing charity. As nearly two thousand years ago, so there shall to-day ring out from Jerusalem the cry voicing the ardent hope of all: "Peace on earth."

How the Emperor's pilgrimage is regarded in Germany is perhaps fairly put in the following extract from the *Vossische Zeitung* :—

For the first time the foot of a Protestant Emperor has entered Jerusalem. His object is to be present at the consecration of the Lutheran church. Everyone in the East will see in this event a sign of the great and (for Germany) joyful revolution in European affairs which the last thirty years have brought about. From this point of view the Kaiser's journey has undoubtedly political importance. Stripped of all romance, his visit to Palestine is an expression of the changed relations of the Powers on the European continent. It is no crusade, it is directed against no State, no religion, but it brings before the eyes of everyone in the East the power of the German Empire, and the equal rights of Protestants with members of other persuasions. The prestige of the German name will be increased, and the commercial

relations between the East and Germany will also probably be improved.

That there may have been some true piety as well as policy in this pilgrimage we are quite ready to believe. But we wish that it could have been undertaken with less baleful associations and with greater simplicity.

WHILE "the world" displays its usual cynicism, says the *British Friend*, the religious bodies generally have cordially responded to the Tsar's appeal for a truce in armaments—except that remarkable body the Dundee Presbytery of the Established Church of Scotland. At the monthly meeting of this (we trust unique) religious assembly, a resolution of sympathy with the Tsar's rescript was *rejected* by seven-teen votes to seven, after a clerical brother had expressed his belief in the hypocrisy of the Tsar, and declared that "instead of reducing armaments we should adopt the conscription, and pay no heed to men with soft hearts and not much harder heads." We cannot believe that this represents the opinion of any considerable number of our fellow-Christians, even in a country where the mists of dogmatic theology have been allowed so largely to hide the simple truth of Christianity. It would require a Whittier to find words to characterise such action, as he characterised that of the clergy who gathered at Charlestown to a great pro-slavery meeting in 1835 :—

Just God! and these are they
Who minister at Thine altar, God of Right!
Men who their hands with prayer and
blessing lay
On Israel's ark of light!

Woe to the priesthood! woe
To those whose hire is with the price of
blood—
Perverting, darkening, changing, as they go,
The searching truths of God.

On Monday afternoon a meeting of the British Branch of the International Association of Journalist Friends of Peace was held at 222, Strand, the office of the International Arbitration Association. Mr. Fox Bourne was in the chair, and on the motion of Mr. William Clarke, seconded by Mr. E. Bernstein, the following resolution was passed :—

That in the opinion of this meeting the use by the Press, either of language or of illustration, calculated to arouse racial antipathies or to influence popular passion at times when international difficulties arise, is a serious hindrance to the peaceful settlement of such difficulties, and therefore detrimental to the public interest and a violation of the right functions of journalism.

THE Centenary of the birth of Richard Rothe, as we noted some little time ago, is to be celebrated next January in the

University of Heidelberg, where he taught from 1837 to 1849, and again from 1854 to his death in 1867. Since Schleiermacher, it is perhaps not too much to say, Germany has produced no theologian more profound and stimulating to earnest religious thought, and certainly none of more ardent and beautiful piety, or more fearless in the following of truth and the upholding of liberty. The celebration is to be marked by the placing of a marble bust of Rothe in the University, and if there should be a sufficient surplus, it is intended to offer an annual prize, open to students of all nationalities, for an essay based on the study of Rothe's works. Contributions for this purpose have been received not only from all parts of Germany, but from France, Holland, Austria and Switzerland, but not as yet from England. Among the most distinguished men who are cordially joining in the movement are Professors Pfeleiderer (Berlin), Beyschlag (Halle), Nippold (Jena), and Sabatier (Paris). The Chairman of the Committee is Professor Dr. Lemme, of Heidelberg, and the treasurer of the fund is Dr. jur. Johs. Weber, 2, Ziegelhäuser Landstrasse, Heidelberg. Should any of our readers, who have been indebted to Rothe's "Theologische Ethik," or to his "Stille Stunden," desire to join in the celebration, but prefer not to send a remittance direct to Heidelberg, we shall be glad to receive any such contributions up to the end of the present month, to be forwarded with our own.

ROTHE'S "Theologische Ethik," he said in the preface to the first edition in 1845, he would have preferred to call "Speculative Theologie," but only the ethical part was fully worked out. "The Ethics of a Theologian," or "of a religious man," is what the work really is. The temper in which he entered on his speculations is shown in the following passage from the preface :—"Indeed, I am quite certain that I cannot be altogether right, since even in the happiest case I can only have gathered up a single drop out of the ocean. If, therefore, a reader, judging by the assurance with which the discoverers of philosophical systems are accustomed to regard their work, were to ask me whether I, myself, really found *complete* satisfaction for my thinking in these propositions of mine, I could only smile. Woe to me, if God and the world did not remain immeasurably greater to me than *my* conception of them! Yes, indeed! It is only a quite relative satisfaction that I, myself, find in the teaching here laid down; and yet a definite satisfaction and of a kind that no other system gives, for this system at least has taken a permanent hold of my consciousness, which is more than I can

MEADVILLE

THEOLOGICAL SCHOOL

say of any other." A second edition of this great work, in five volumes, began to appear in 1867, the year of Rothe's death, and was completed two years later. It is largely re-written, and shows how constantly his thoughts were occupied with those high themes.

THE movement for the enfranchisement of women has, for the past ten years, taken a decided form in the establishment of the National Union of Women Workers. Into this Union are drawn workers from every department of women's activity for the general good. There is hardly any branch of service that does not send its delegates. To this congress they come ardent with ideas of reform in every walk of life, but, as the President, Mrs. Alfred Booth, so vigorously pointed out, all beginning with care for child-life. The reclaiming of those brought up in evil surroundings, the saving of those who else would suffer through mental or physical afflictions, the general and technical education of girls, the duties of parents,—these were the primary ideas of the conference as it showed itself in Norwich last week. Naturally, the condition of women at their daily work, their relation to the Friendly Society movement, and other matters affecting the womanhood of the country, came up for serious treatment. Evidently there is a place in modern life for this Union of public workers among women, and we can but hope that the workers connected with our own body will not neglect this larger union. It needs help in many ways, not the least in subscriptions from women members. Hitherto it has had to rely perhaps too much upon the influence of the Established Church. Its presidents, speakers, and organisers have too generally been members of that Church, with a result that its working ideals have perhaps a little too much been fashioned with an eye to that quarter. But properly the Union is entirely outside all denominations, and deserves the support of all women workers whatever their creed. The present President is especially anxious that women of other denominations as well as the English Church should enter into personal contact with the Union. She in no way hides her own colours (a born Presbyterian, she attends Ian MacLaren's church in Liverpool), and when at Norwich spoke with pride and pleasure of her visit to that ancient city, because it was in Norwich that her husband's great-grandfather (Dr. Enfield) ministered in the Octagon Chapel.

MANY who were present at the meetings spoke in loud praise of the excellent order kept by the President. Speakers were kept strictly within bounds, no wandering about over the universe allowed, "no ministers-at-large" as one expressed it, and time limits strictly adhered to. It was probably expectation of this which caused a force and conciseness in both the papers and the speeches that was apparently exhilarating to all the delegates, and that called forth not a little fund of comparison with meetings managed by the other sex.

THE meetings were utterly unlike the usual gatherings of a conference in that the interest increased as the days went by. Instead of the later readers of papers,

finding a scantier audience as time passed, they found their audiences increased until, on the final afternoon, there was a positive crush to hear Lady Battersea's paper on "The Amenities of Life." Every seat was occupied, and all listened with pleasure to a graceful and effective delivery on the graces of life. Fine manners, as the pervading reality, the true charm of any life, be it high or lowly; this was the keynote of the paper. A wise caution, especially when uttered to a body of public workers, any one of whom may so easily wreck excellent endeavour by lack of that form of beauty—beautiful manners "on which depend the amenities of life."

BEFORE the opening of the Conference of the National Union of Women Workers a meeting "for educated mothers" was held, at which Mrs. Alfred Booth read a paper on the duties of educated mothers to little children. Co-operation between father and mother, Mrs. Booth said, was the true foundation of ideal family life. A mother's first duty was to care for the bodies of her children and then for their minds and souls. For this object the study of the senses was one which had been too much neglected by parents, and particularly by mothers. The five senses formed, as it were, the fallow field on which a mother began her first experiments of care and culture. If she were unable to attend to this herself, to her, nevertheless, belonged the careful supervision of nursery arrangements too often left entirely to the nurse. No matter how kind and attentive the latter might be, the mother ought to be willing to learn how to train the body and the senses of her children. As a help towards this end Miss Mason's course of study could be heartily recommended. It included physiology and the study of the child nature, which would assist in the proper training of the senses. . . . With regard to the training of the mind there was a great deal that must simply depend on the parents themselves, and they should be careful of all they did in the presence of young creatures just beginning to use the higher powers of the mind. Obedience was not everything, and if it did not receive answers to its many questions at home the doggedly obedient child as it grew older would pursue its investigations some other way, often receiving falsehood instead of truth. The delightful kindergarten system came in here as the best aid parents could call upon to assist them in the right culture of their children's minds.

THE sixty-fifth anniversary of the death of the Raja Rammohun Roy was celebrated on September 27 at Calcutta and many other Indian cities. In an article on this noble reformer and founder of the Brahmo Somaj the *Indian Messenger* writes:—

"India has not had a truer patriot than the Raja; for his patriotism, instead of being a mask for a contempt and hatred for everything not belonging to his own country or race, is of a most sweet and wholesome quality, springing as it does from a deep love for humanity. No one loved his country better, and yet no man had kindlier feelings towards other nations than his own. He took the deepest interest in the well-being of other countries. To him the triumph of the cause of constitutional rule in a remote

country was a matter of fervent rejoicing, and its defeat a personal affliction. As his broad sympathies lifted his heart above the limitations of race and country, so did his love of truth make him draw spiritual or intellectual nourishment freely from all sources. The opponents of religious freedom too often express the apprehension that the spirit of freedom may sap the foundations of reverence. But in Rammohun Roy a passionate love of spiritual liberty dwelt side by side with deep humility and reverence. This must always be the case where liberty is sought, not from hatred of discipline, but from allegiance to truth. He that has a genuine love for truth, while he will not permit his soul to be shackled by the arbitrary restrictions imposed by long-established traditions and usages, will meekly submit to the sway of truth and bow before all great teachers. The highest use of freedom is to enable us to render the homage of voluntary obedience where obedience is due. God makes us free in order that we may of our own accord lay down our freedom at His footstool and find our truest bliss in absolute subjection to His authority. The true champions of freedom are those who assert their right to liberty but to render the homage of spontaneous submission to the Divine will. Rammohun Roy was thus an ideal assertor of religious freedom. His reverence for truth and his loyalty to duty were as profound and sincere as his opposition to superstition and error was fearless and uncompromising. In one word, the dominant note of his life was beneficent constructiveness. He laboured incessantly, not only to batter down the strongholds of ignorance and prejudice, but to build up temples consecrated to true worship, to righteousness and loving fellowship."

In a recent paragraph referring to Dr. Martineau, the *Spectator* spoke of him as having "battled with great effect for belief in the supernatural as the supreme factor in life, and against that materialist view which men of all the creeds feel to be their true opponent." In reply to a correspondent, who was puzzled by this sentence, we said that it seemed to us somewhat unfortunately expressed. What is meant, no doubt, is that Dr. Martineau has been the champion of a spiritual philosophy of religion as opposed to materialism. To speak of that as "the supernatural" is confusing, and suggests the old idea of *special miracle*, which is just what Dr. Martineau does not maintain, and in place of which he has put the profounder and more religious interpretation of spiritual life, which his philosophy unfolds.

THE "East Anglians" of London have just done honour to one of their number, Mr. Charles Fenton, who is known to our readers as one of the secretaries of the National Triennial Conference, and in connection with other organisations. In view of his call to the Bar next month he has been presented with his "first wig and gown,"—so his friends phrased it—together with a number of law-books. In addition, the East Anglians presented Mrs. Fenton with a handsome gold watch chain and pendants. It would seem that if "a prophet is not honoured in his own country" he is not without cordial recognition from his own countrymen.

FURTHER NOTES ON EIGHTEENTH CENTURY HYMNODY.

IN the history of Hymnody, as of the Nonconformist Churches which they both served, the names of Watts and Doddridge naturally go together. Doddridge belonged to a younger generation, having been born the year before John Wesley, but he died of consumption only three years after Dr. Watts. Of his life and character and his position as a religious teacher I do not speak here, but only of his hymns. They were not published until after his death, when they were edited by his friend and old pupil Job Orton, in 1755, a little volume of 370 hymns, on various texts of Scripture. They were mostly written, it is said, to be sung after the sermon in his own chapel, gathering up the thought of the text on which he had been enlarging. This custom of producing original hymns seems to have been not unusual at that time among ministers who had the gift, and some, I am afraid, who had *not* the gift. What it might lead to is suggested by the strict order Wesley subsequently issued to his preachers that they must never give out hymns of their own composition. But with Doddridge, while it led to the production of a good many simply didactic and rather prosy hymns, the accumulated result showed that often the genuine glow of a tender and devout spirit which had suffused the sermon found really beautiful expression in the concluding hymn.

Thou, Lord, through every changing scene
Hast to thy saints a refuge been;
Thro' every age, Eternal God,
Their pleasing home, their safe abode;
In thee our fathers sought their rest,
In thee our fathers still are blest.

Shine on our souls, Eternal God,
With rays of beauty shine;
O let thy favour crown our days
And all their round be thine.
Did we not raise our hands to thee
Our hands might toil in vain;
Small joy success itself could give
If thou thy love restrain.

And that stirring hymn:—

Hark! the glad sound, the Saviour comes,
The Saviour promised long,
Let every heart prepare a throne
And every voice a song.

Of Doddridge, as a hymn-writer, the Rev. Alexander Gordon says, in the "Dictionary of National Biography":—"If he never rises so high as Watts, he never sinks so low." His hymns were certainly the most popular after Watts's among the Nonconformists of the eighteenth century, and were largely used, especially in the many books of the Presbyterians, when they began to feel that there might be some better way than the exclusive use of Dr. Watts.

It was natural in following out this Nonconformist line to speak first of Doddridge as a fellow-worker with Dr. Watts, and the writer most nearly akin to him in spirit and in the excellence of his hymns. But there is an older man, who ought not to be passed over altogether. Simon Browne was a contemporary of Watts, being only six years his junior, and for some time also an Independent minister in London. In 1720, the year after the appearance of Watts's Psalms, he published a volume of "Psalms and Spiritual Songs," of which he modestly says in the Preface that they are intended only as a supplement to Dr. Watts, who, in his opinion, has far surpassed all other hymn-

writers in the quality of his work. This Preface is of permanent value as evidence of the condition of hymnody in those days; but the hymns, though formerly much used by compilers, are now almost forgotten.

John Byrom I ought not perhaps to mention among Nonconformists, but in point of time he comes in here. He was a Manchester man, educated at Cambridge, of scientific attainments, F.R.S., and author of the system of shorthand which goes by his name. From a poem of his, published in 1773, ten years after his death, that very popular hymn is taken

Christians awake, salute the happy morn
Whereon the Saviour of mankind was born.

He also wrote these exquisitely simple verses:—

My spirit longeth for thee
Within my troubled breast,
Altho' I be unworthy
Of so divine a guest.
Of so divine a guest
Unworthy tho' I be,
Yet has my heart no rest
Unless it come from thee.
Unless it come from thee
In vain I look around,
In all that I can see
No rest is to be found.
No rest is to be found
But in thy blessed love:
O let my wish be crowned,
And send it from above.

Thomas Scott was a younger man, three years younger than Doddridge, and his name is very familiar in the old hymn-books. How near together the different bodies of Dissenters were at that time may be gathered from the fact that he was the son of an Independent minister, but became himself minister of a Presbyterian congregation at Ipswich, while one of his best-known hymns, "Angel, roll the rock away," first appeared in a Baptist collection.

In passing from the exclusive use of Dr. Watts, it was the Presbyterians who were most active in making new hymn-books. That Baptist Collection, the Bristol Hymn-book of 1769, was intended, I believe, for separate use, but, in the same year, Dr. Gibbons, the biographer of Watts, an Independent, published a supplement, and the next popular Baptist book, Dr. Rippon's collection of 1787, was distinctly stated to be a supplement to Watts. As a rule, however, among the Independents, Watts had acquired much the position of the old metrical Psalms in former days as the only hymn-book.

The Presbyterians, among the English Nonconformists of that day, were the moderate, undogmatic people, with a strong and earnest bent towards rationalism. The tone of their devotion has often been characterised as frigid, and their ministers condemned as mere moral preachers. Compared with the passionate ardour of the newly-awakened Methodists, the temper of their spirit may well have seemed cold, and I will not say that there were no lifeless preachers amongst them. At the same time they were true to the light which shone for them and they acknowledged that it was divine. They were a steadfast people, who laboured with singleness of purpose in the work to which they were called, with a noble sense of public duty, and unaffected piety, and a true Christ-like benevolence. If they loved, as they did, the hymns of Philip Doddridge, their piety cannot have been altogether cold. It was a woman

born into their midst, before he died, and nurtured in their best traditions, who lived among them to a beautiful old age, who wrote the hymn:—

Come, said Jesus' sacred voice,
Come and make my path your choice;
I will guide you to your home,
Weary pilgrim hither come.

With the last verse:—

Sinner come, for here is found
Balm that flows for every wound;
Peace that ever shall endure,
Rest, eternal, sacred, sure.

They had, however, a strong bent towards rationalism and towards a plain, straightforward morality. This they carried into their criticism of the prevalent evangelical theology, and the result is seen in their hymn-books as in the rest of their literature. They soon found that they could no longer use the whole of Watts's hymns with satisfaction. The more extravagant expressions, the hymns which John Wesley characterised as too amorous in tone, the whole system of a sacrificial atonement, became repugnant to their feeling and their sense of what was just and true. Thus the more influential congregations began making fresh hymn-books of their own. Within ten years of Watts's death, in the year following the publication of Doddridge's collected hymns, the first of these books appeared. This was for a congregation at Exeter, and the example was quickly followed at Bristol, in London, and at Liverpool. These books were all on the same lines. Roughly speaking, it may be said that half their contents were taken from Watts, the rest largely from Doddridge, Tate and Brady, Browne, and other similar writers. Addison's beautiful hymns from the *Spectator* were always popular.

These old hymn-books are not specially attractive reading. They are a striking contrast to the contemporary Methodist books—neither so beautiful, nor so horrible! They celebrate in measured tones the greatness and the good providence of God in Nature, and in the ordering of human life, teaching submission, reverence and thankfulness and a happy faith. They record the miraculous coming of Christ into the world as Messiah and revealer of Divine truth, especially as by his resurrection bringing immortality to light, and they celebrate his exaltation at the right hand of God. The Christian graces are not forgotten, and the true happiness of a virtuous life is continually urged. The books are a fair standard by which to judge of the character of the men who made and used them; and this at least we may say: there was sound health in them and a reverent earnestness. They might be trusted to do good honest work in the world, and to be without the fear of death.

Among these editors was William Enfield, who, as a young man of twenty-two, had just come to Liverpool in time to have a share in making the collection published for the two Presbyterian congregations of that town in 1764. He himself wrote several hymns in after years, of which the following may be taken as fairly representing the attitude of the "moral preachers" of his day to Christ. I select four verses:—

Behold where in a mortal form
Appears each grace divine,
The virtues all in Jesus met
With mildest radiance shine,

To spread the rays of heavenly light,
To give the mourner joy,
To preach glad tidings to the poor
Was his divine employ.

In the last hour of his distress
Before his Father's throne
With soul resigned he bowed and said
Thy will, not mine, be done.

Be Christ our pattern, and our guide!
His image may we fear!
O may we tread his sacred steps
And his bright glories share!

A few years later Enfield removed to Warrington, and there in 1772 published another little hymn-book designed "as a supplement to Dr. Watts's Psalms." In this first appeared some of the hymns of Mrs. Barbauld, to whom I have already referred without naming her, as author of the hymn,

Come, said Jesus' sacred voice.

Miss Aikin she still was in 1772, having come to Warrington with her father, who was a tutor in the Old Warrington Academy, from which Manchester College traces its descent.

In the following year she published a volume of poems, and in 1774 married Mr. Barbauld. To her we owe the exquisite lines:—

Life we've been long together
Thro' cloudy and thro' sunny weather,
'Tis hard to part when friends are dear
'Twill cost perhaps a sigh, a tear.
Then steal away—give little warning—
Choose thine own time—
Say not good-night,
But in some brighter clime
Bid me good morning.

There are other of the old Presbyterians worthy to be remembered, and among them, Benjamin Williams, editor of the Salisbury collection, which is remarkable as having been touched with some of the music of the Methodist hymns.

Thoroughly characteristic of what was best in the last century English Presbyterians is the hymn by Samuel Collett, which first appeared in the Liverpool Hymn-book (appended to the liturgy of the Octagon Chapel) of 1763:—

Through all the various shifting scene
Of life's mistaken ill or good,
Thy hand, O God, conducts unseen
The beautiful vicissitude.

* * * * *

Be this my care, to all beside
Indifferent let my wishes be;
Passion be calm, and dumb be pride,
And fixed my soul, great God, on thee!

All knowledge of the writer of this hymn has, we fear, been lost. But if any of our readers have any information concerning him, we should be very glad to hear from them.

TO CORRESPONDENTS. — Letters, &c. received from the following:—E. P. B.; J. B.; A. M. C.; E. C.; E. D.; G. B. D.; M. L. G.; F. N. L.; G. H. M. (Melbourne); M. C. N.; J. R. O.; M. B. R.; H. F. S.; H. S. S.; W. R. S.; B. W.; C. W. W.; and various Church calendars, for which many thanks.

HOLD fast upon God with one hand, and open wide the other to your neighbour; that is religion; that is the law and the prophets, and the true way to all better things that are yet to come.—
George Macdonald.

THE NAMES OF CERTAIN RELIGIOUS NEWSPAPERS.

I HAVE gathered into a list the names of the religious newspapers circulating among a well-known and clearly-defined body of Churches. To call these Churches by their popular title is, I am told, either an act of treachery or a display of ignorance, or perhaps both; for the purposes of this article, therefore, I must be content to use the pronoun "we" in its various cases—nominative, accusative, and possessive. This title, oddly enough, has the merit of being better understood than any other, and, however much it may err in the way of self-announcement, is, at any rate, free from the greater vice of disloyalty.

The names in question are *THE INQUIRER*, *The Christian Life*, *The Seed-sower*, *Light on the Way* (now disused), *The New Kingdom*, *The Coming Day*.

But first let me make clear the intention of what is hereafter written. I am not suggesting a reform, but drawing an inference. That the Editor of this or any other paper will find it necessary to choose a new title for next week's issue is not exactly what the present writer expects to be the outcome of his article. But let us suppose that a thousand years hence the only remaining record of our religious movement consists of a scrap of paper discovered among the ruins of Essex Hall, having upon it the various titles of our Press. What reflections concerning our spirit, aims and character would the discovery suggest to the mind of the investigator?

In judging of movements, as of men, we must pay close attention to seemingly irrelevant details. The elaborate dress-clothes, consciously worn when we know the public gaze is upon us, are not more eloquent of our taste and spirit than those less-considered undergarments, of which only an inconspicuous fringe appears to the general eye. Under this latter figure we may class the nomenclature of our religious Press. The names referred to appear only at the very outside edge of our work. In their selection we have laboured at the point less anxiously than would have been proper had we been defining Unitarianism or drawing up a Model Trust Deed. We have been content with good ringing titles, without stopping to inquire too minutely what unconscious self-revelations they might involve. This lesser degree of reflectiveness is natural in such matters, and I am far from pretending that it ought to have been greater. But the very fact that the names have been chosen with little of our usual discussion may render them more significant than more deliberate attempts to introduce ourselves to the public.

Since then something may be learnt from unconsidered trifles, let us consider, for example, the names of our religious Press. And first as to the name of that paper in which I am now permitted to write. *THE INQUIRER*, as the title of a religious journal, suggests to me Curiosity rather than Religion. Our leading organ is thereby headed, as it were, by a perpetual note of interrogation. That a religious mind asks questions is what all must admit; that its questions are what make it religious is what I must emphatically deny. The title of the leading organ should surely strike the keynote of the movement it represents. Is "inquiry" to be that keynote? Now religion does not

consist in inquiry, but in the resolute laying hold of eternal life; it would follow, therefore, that the movement whose keynote is sounded by this title is not concerned with religion, but with one of the accessories thereof. God forbid that anyone should disparage the spirit of inquiry, or deny that open-mindedness is a precious quality. But by naming the chief organ as this is named we seem to encourage the notion that open-mindedness in religion is not only a high virtue, which is true, but the highest, which is false. And is not this false notion even now inflicting a deep injury on the spiritual life of our churches? Prior to all inquiry there is in every awakened soul a firm but often inarticulate resolve to compel Life to spell out the twin names of God and Immortality. Of all the elements which constitute the hidden life of the soul, this spirit of resolution needs most to learn to trust itself. And that is what it never will learn, so long as the duty of inquiry is made paramount.

Perhaps the title was prompted by the desire to bring religion into line with Science, to show, namely, that we are willing to apply to our relations with God that same spirit of fearless investigation with which we study the structure of the universe. But even so it needs to be pointed out, as William James has so well done in his "Will to Believe," that science itself is but the outcome of a prior and quite inexplicable determination of ours to get the universe into some sort of rational order. And if it were said "these inquiries of ours are the inquiries of men in whom the prior determination to find God already exists," then I would reply by asking a question as to a matter of fact. Which of these two factors in the religious life, the original determination to have and to hold the highest, or the subordinate inquiry, whether there be any highest which men can have and hold—which of these two has the place of chief prominence among us? Were the answer not sufficiently given by the title of this journal, abundant evidence of another sort would prove that the first factor is with us in defect, the second in excess. If we had to deal with a society of fanatical enthusiasts it would be a wholesome check upon their extravagance to emphasise the duty of inquiry, by making that word the keynote of its literature and the headline of its Press. But we belong to a community wherein passive open-mindedness has been so unduly and so unwisely belauded that many have lost all the ardour of faith, and fallen back upon the hopeless supposition that impartial neutrality is the soul's way to God. I have before me a number of addresses to theological students in which the duty of being impartial is impressively urged; which, no doubt, is good advice for the student, in so far as he is a student. But so far as we are men and children of the Highest, faced by the contradictions of life and compelled to find our way through the infinite confusions of the world, impartiality is the last virtue to meet the requirements of our case. *Religion springs from a divine partiality in the soul for the truths that are supreme*, and what we need in our churches is the courage which gives rein to these partialities instead of the prudence which questions their validity

and restrains their aspiration. This is the all-important point which many of our best-beloved catch words have tended so fatally to obscure; whence it is that the fire burns low in the embers. The ethics of inquiry have been our diet too long. Granted that inquiry is the salt without which all the rest loses its savour; but let us not confuse the salt with the thing which is salted. Have not some of us done this? Have we not chanted the praises of inquiry almost to the extent of placing a note of interrogation on the throne of the universe, and crying "These be your gods, O Israel"? We have still to learn that the attitude which merely *wants* to be convinced has no value nor efficacy in regard to religion; it is the attitude of *wanting* to be convinced which alone produces positive results—and I for one am sorry that our leading organ should, by its title, place itself in line with the contrary error—an error whereby the Church suffers such deep, inward, spiritual loss. I say "by its title," and only so. For the spirit of the paper seems to me far higher than its name indicates. Through a whole series of recent leaders it has spoken the strong language of conviction, which comes naturally to the tongue of a *δούλος θεού*, but is quite distinct from the language of "inquiry."

Concerning the other titles to which reference has been made any prolonged remarks would, of course, be out of place in these columns. Were I attempting to offer isolated criticisms on their several merits, it would be necessary to submit my words to the Editor of the particular journal under consideration and to seek publication in the columns under his control. But as the reference belongs to the larger whole of my general subject, I trust that the limits of courtesy will not be overpassed by such brief remarks as the completion of the argument seems to demand.

The Christian Life opens up a different line of reflection from that suggested by *THE INQUIRER*. As the name of a great conception, the title is lofty and engaging. It suggests the widest sympathies, announces vigour, magnanimity and brotherly love, and involves a disclaimer of everything a newspaper should not be. And yet, as the title of a newspaper, it seems to me not a little incongruous. For the essence of the *Christian Life* is that it should be "*hid with Christ in God*," and consequently not reported in the columns of the weekly Press. From nothing does it shrink so swiftly as from publicity. Its inwardness cannot be revealed. Nor does the *Christian life* invite the world to gaze upon its outward signs; its right hand is not permitted to know what its left hand doth; its conversation is "Yea, yea," and "Nay, nay." It holds no meetings annual or other, sends up no reports long or short, and rejoices not in advertisements either of soap, cocoa, or apartments. Between the secrecy of the *Christian Life* and the publicity of the Press there exists an insoluble antagonism.

Of all the titles before us *Light on the Way* is probably the nearest approach to perfection. Instead of proposing the existence of light as a subject for inquiry, it boldly announces that it has light to give. It describes the proper function of all published writing. Pen and printing-press have no higher end than to shed light on the dark, tragic

way of man. No better name for a religious newspaper was ever chosen, and one can only wonder and regret that it exists no more.

The Seedsower, The Coming Day, and The New Kingdom may be classed together. They express in common that characteristic of the human mind which places the kingdom of God in the future. That this is a usual attitude of noble minds, none will deny; but to many it seems that the highest faith of all finds the kingdom not in the future but in the present, for which view there is noticeable warrant in the teaching of Christ. The earth that is to be may possibly hold many compensations for the earth that is—or it may not; but were we wiser men we should know that the present moment contains its own compensations. By painting our dreams of what *will be* we can hardly hope to rouse faith from her slumber or from her despair; but by deepening our insight into what *is* we may learn the secret of a truly victorious optimism and unseal the fountains of religious joy. Let us beware lest by dwelling too much on the *Coming Day* we overlook the divine significance of the day that is come, lest in our continued eagerness to sow the Seed we forget the harvests that are already ripe. "Say not ye there are yet four months and then cometh harvest"—that is the attitude of mind suggested by *The Seedsower*. "Lift up your eyes and look on the fields, for they are white already to the harvest"—that is the spirit still waiting to be represented in the titles of the religious Press.

Putting these considerations together, what would be the inferences of the supposed investigator a thousand years hence on discovering the aforesaid scrap of paper among the ruins of Essex Hall? They would naturally be brief, but not altogether insignificant. "It seems," he would conclude, "that this people was marked by a threefold character. In regard to Religion they were *interrogative*; in regard to the *Christian Life* they were *communicative*; in regard to the kingdom they were *expectant*."

L. P. JACKS.

[When Mr. Jacks says that "religion does not consist in inquiry, but in the resolute laying hold of eternal life," we are entirely at one with him, and in spite of its name we do not think that *THE INQUIRER* suggests to its readers "curiosity rather than religion"; indeed Mr. Jacks himself is good enough to say that it is only the name and not the tone of our paper that he regrets. And perhaps we ought not to take this special criticism too seriously, but should regard it rather as a little friendly persiflage covering a more serious purpose and offering a novel kind of text for a very good sermon.

What was in the mind of the founders of this Journal when they chose its name we do not know, but when a man comes to be over fifty years of age he does not lightly ask to be re-christened, and is confident that he will be judged by his actual character rather than his name.

If, however, we were called upon to defend the name of our Journal, we should say that its inquiries are those not of mere curiosity but of hunger after truth and righteousness. Mastered by the fundamental convictions of religious life, it is our duty constantly to inquire, and to report to our readers, how work for the kingdom of God is prospering, what helpful words of truth are being spoken, what new energy of Christian temper and of the

Divine Spirit is possessing human hearts, and drawing men nearer to God. These are things worth inquiring about. Religious life is not stationary, but progressive, and our ideal is to be ever on the watch, and be a helpful messenger of good tidings to all who are willing to hear.—ED. INQ.]

NONCONFORMIST POLITICAL COUNCIL.

A NATIONAL Conference of Nonconformists is to be held in London on Tuesday, November 15, to adopt a constitution for the Nonconformist Political Council, and to consider the questions and demands which it is the duty of Free Churchmen to press upon public opinion and the legislature at the earliest possible moment.

The first sitting of the Conference will be at 11 A.M. in St. Martin's Town Hall, Charing-cross, when, after the adoption of a constitution, the questions of popular control in public elementary education, secondary education, and unsectarian training colleges are to be considered. Among those announced to be present are the Rev. Robert Bruce, D.D. (Chairman of the Huddersfield School Board), the Rev. W. Copeland Bowie (Chairman of the School Accommodation and Attendance Committee of the London School Board), the Rev. Urijah R. Thomas (Chairman of the Bristol School Board), and Mr. George Kenrick (Vice-Chairman of the Birmingham School Board).

In the afternoon at 3 o'clock a Conference will be held on "The Romeward Movement of the Anglican Church and its only Remedy—Disestablishment," to be opened by Mr. Samuel Smith, M.P., and the Rev. R. F. Horton, D.D.

In the evening at 7.30 a demonstration is to be held in St. James's Hall, the chair to be taken by Mr. R. W. Perks, M.P. Among the speakers announced are Mr. D. Lloyd George, M.P., Mr. H. Broadhurst, M.P., and Mr. P. W. Clayden.

The following circular appeal has been issued with the notices of these meetings:—

We, whose names are undersigned, acting in an individual capacity, but feeling the importance of the movement which the Nonconformist Political Council is inaugurating, express the hope that all the Free Church Congregations and Organisations will make an effort to be represented at the gatherings in London, on November 15.

(Signed)

E. D. Cornish, President of the United Methodist Free Churches.

David Heath, President of the Methodist New Connexion.

Brooke Herford, President of the British and Foreign Unitarian Association.

Evan Jones, Moderator of the Welsh Calvinistic Methodist Churches.

W. B. Lark, President of the Bible Christian Conference.

Charles H. Kelly, of the Wesleyan Methodist Church.

Alfred Rowland, Chairman of the Congregational Union of England and Wales.

Joseph Rowntree, of the Society of Friends.

John Smith, President of the Primitive Methodist Connexion.

Samuel Vincent, President of the Baptist Union of Great Britain and Ireland.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

VIVISECTION.

SIR,—I think you are wrong in making your paper the advocate of the anti-vivisection faddists.

Surely Unitarianism ought to stand for higher and clearer scientific knowledge in all directions, and ought to endeavour to assist, and not to retard, acquisition of knowledge by the medical and surgical professor and practitioner.

To strain off the scientific vivisection gnat, and to swallow the camels of calf butchering, riding with spurs, rabbit coursing, fox hunting, and other kindred sports, seems to me ludicrous in the extreme.

E. BASIL LUPTON.

Leeds, Oct. 31.

[Among the "anti-vivisection faddists" to whom Mr. Lupton refers are the late Lord Tennyson, Robert Browning, Mr. Ruskin, and Dr. Martineau. In such company we need not wince at any polite epithet applied to us or our friends.

We stand for "higher and clearer scientific knowledge" obtained by all legitimate means. But if there was here no question except of science, why not experiment on the living *human* subject? Our note of last week referred to Lord Lister's "vivisection gnat." But other men of science have told us it is a monstrous camel.

Our protest is against the torture of sensitive and helpless animals for purposes of experiment. Knowledge so gained is, in our view, bought at too dear a price. If there are experiments which are both painless and useful, that is another matter. Mr. Lupton has no right to say that we swallow the troop of camels he enumerates. We detest every form of cruelty.—ED. INQ.]

AN ADVISORY COMMITTEE.

SIR,—I am pleased that our staunch old friend Mr. S. S. Tayler has spoken out on this subject. He may be said to voice the opinion of many of the old school of hereditary Unitarians. Of those who come to our ranks from the Church of England there must surely be many who will, with me, regard this attempt to form a "Star Chamber" of the "Elect" as distinctly in opposition to those principles of freedom of opinion that we were told existed amongst the Free Christian Churches when we were first asked to join them.

I have seen it stated in your columns (without contradiction) that the former Advisory Committee were also "pledged not to interfere with doctrine," and lamentably failed to adhere to their pledge! What has been done once may likely be repeated.

It is a well-known practice in many Associations that when certain vital questions involving grave differences of opinion arise, no resolution shall be operative unless it is *unanimous*: and, upon a question of this kind, where individual opinion is so strong and discussion so warm, such a "Minority" as 30 per cent. of those voting should give pause to the

Majority as to how they proceed further in the matter. This is not a case of electing officers, passing report and accounts, or determining the fittest place for future meetings or new efforts, in all of which a majority vote might be legitimate.

I cannot but think that if this ill-advised movement is pushed further by a mere majority vote of delegates the London and South-Eastern Provincial Assembly may find as a result several secessions from their ranks.

I do not believe that several of our congregations in the district would consent to allow *any* outside interference in the choice of a new minister if such an event were necessary: and if any congregation in our district contemplated appointing as their minister one who had "verted" to Unitarianism from another denomination (say in the North of England), then surely a direct application to *The British and Foreign* would give them far more reliable information as to character and integrity than a purely local committee of people in the South-East.

The thing has been tried once and failed; and there are many in our congregation alone who look upon its attempted revival as a distinct error in policy and tact—likely, if pursued in the face of so strong an opposition, to result in dissension and disaster.

October 31.

HUGH JAMES.

SIR,—The conclusion of Mr. Tayler's letter in last week's *INQUIRER* brings the question to a clear and decisive issue. He says, "If a congregation chooses such a one" (*i.e.*, a minister whose "character" is not "transparent") "well it is purely their affair; but why should a body of Christian churches incur any such responsibility?" But surely the appointment of a minister who is morally unfitted for the work and position of a minister, especially if his character be such as to prove a public scandal, is not only the affair of the separate congregation making the appointment. There is a fellowship of churches and ministers, declared and strengthened by the meetings of Provincial Assemblies and similar gatherings, which makes all partakers in the credit or discredit of each. "If one member suffer all the members suffer with it."

There is solid ground for united action by the Assembly if such action is the best means of guarding against a real danger. Mr. Tayler says it "can only be a sort of back-door arrangement for letting in stragglers." But is it not rather putting up a door in an open passage, back or front, by which many whom we all honour have entered our household of faith, but which has also given admission to some whose character was "transparent" enough, transparently bad, if there had been the opportunity of bringing it to the light. It is an obvious necessity that an inquiry should be made into the antecedents of strangers who seek to become ministers in our fellowship of churches; even in order that their welcome may be more quick and hearty than it could be if their character was unknown. The only question is how that inquiry is to be conducted, whether by separate congregations, perhaps small and inexperienced, or by private persons whom they may privately consult if it occurs to them to do so, or by honoured and trusted men to whom the

duty is publicly and deliberately committed by a representative Assembly. In any case it is a delicate and responsible task. It must be a private inquiry, for it cannot be conducted *coram populo*, and it may therefore be called "secret." But if conducted by a known committee there is less of secrecy than there would be in any other way. And it can also be more thorough, and at the same time more honourable to the candidate for admission to our ranks than if he had separately to satisfy a number of congregations or private individuals. It is a responsibility too great and too delicate to be left to chance; and that is a good and sufficient reason why it should be undertaken by "a body of our churches."

C. D. BADLAND.

PERCY STREET, OXFORD.

SIR,—I should like to make a few remarks on the references (the question giving rise to which, I understand, was pre-arranged) to our church at Oxford, in the report of the B. and F.U.A. Council Meeting, which appeared in your last issue. I protest against the attempt on the part of the President of the Association to ruin our enterprise at Oxford, though I may be permitted to do little else. I leave it to the lovers of true liberty and fair play to judge whether it is dignified for a powerful body like the B. and F.U.A. to try and crush a small independent movement. It is true that the community idea was given up for a period, but charity and generosity would have inquired the true reason, which was the overwhelming force of physical strain. No funds were accepted without the clear understanding that the community ideal had been resumed. In contradiction to a statement in the report, I may state that I have had the countenance and support of four or five ministers of influence amongst us, and of one in America, three at least of whom would be acknowledged by all as "leaders." Again, I did not choose Hampstead as the first hunting-ground of the canvass. I began to collect on July 27, and turned my attention to Hampstead on September 12. Lastly, putting away all side issues, which only depend on the main one, I take my stand and claim support on the basis of loyalty to the authority of the sinless Christ. For this I am ready to endure the loss of all the world holds dear, loss of health, slow starvation, death itself, if need be; but nothing else shall move me from the work to which I believe Almighty God has called me.

VERNON HERFORD, O.C.F.

Percy-street, Oxford.

SIR,—As the Rev. Brooke Herford's statement, *re* Rev. Vernon Herford's work at Oxford, may be unintentionally misleading, permit me to vouch for the following facts:—

(a.) The church is situated in the midst of a large artisan and labouring population.

(b.) A Band of Hope has been formed. Thirty children have already been enrolled as members.

(c.) The Sunday-school fills the church and overflows into the vestry.

(d.) The attendance at Sunday evening service is most encouraging. At times there is not a vacant seat, the number of

young people present being worthy of especial mention.

In conclusion, permit me to ask, Is there another Unitarian church that can show so good a record in so short a time?

H. VINCENT SMART.
12, Parker-street, Fairacres, Oxford.

A GOOD SHEPHERD.

UNDER the above title the *Liverpool Daily Post* of yesterday week gave the following description of the good work being done by a friend of ours for the rough lads in the neighbourhood of his church:—

"For two winter seasons the Rev. James Crossley, Unitarian minister, of Birkenhead, has gathered together a miscellaneous assemblage of lads, who would probably have been less usefully employed, in a large room underneath his chapel at Charing Cross, and there, without drilling, he has taught them to be orderly, and without schooling has cultivated their reasoning faculties. His method of procedure is unique. An hour is spent in silence, being occupied by the boys reading light works such as the illustrated magazines. Then follow instructive entertainments, conducted either by the minister himself or by some member of his congregation. These usually assume the form of lectures on such subjects as the growth and manufacture of cotton, on petroleum, on elementary science, &c., and they are always made more interesting by lime-light demonstrations. Occasionally there are musical performances, which are greatly appreciated. Such modes of improving the young are, of course, not infrequent, but there are some peculiarities in Mr. Crossley's methods which distinguish them from the general run of such enterprises. The average attendance at his receptions is seventy, but he knows nothing of the lads who are there. He believes that they are in the stage between school and wage-earning, and one or two cases have occurred when a father has presented himself to look for his young son, who, he said, should be at work—late in the evening, be it remembered. We have stated that there is no drilling, and, doubtless, amongst so many unknown and undescribed boys there must at intervals be a disturber of the peace; but however loud the hubbub Mr. Crossley's whistle secures immediate silence and profound attention.

"There is only one drawback to this admirable work, and that affects the entertainer more than his audience—namely, the unsuitable underground room in which it is carried on. We have no doubt, however, that when the valuable services which Mr. Crossley is rendering to a neglected class of boys becomes fully known (for, as we have already remarked, it has hitherto been conducted almost with secrecy), his many friends will take care that this obstacle is removed.

"We should be glad, indeed, to hear that many other ministers of religion were following the example of this good shepherd, and devoting their energies to the elevation of the waifs and strays of our great city."

THIS is the law of benefits between men; the one ought to forget at once what he has given, and the other ought never to forget what he has received.—*Seneca.*

THE CHILDREN'S COLUMN.

I SPOKE to you last week of the sufferings which people in earlier times had to endure for the sake of their religion. Did you ever hear what the Apostle Paul went through? He tells us himself. Look at his second letter to the Corinthians, the eleventh chapter, beginning at verse twenty-three, and read the whole passage, to the end of the chapter. Some of the people at Corinth had been saying that he was not a real Apostle, and perhaps had boasted of what they had suffered for the sake of Christ. Paul has given his friends good reason to know that he is a true Apostle, and now he reminds them that if anyone has suffered for religion, he himself certainly has.

How we wish we could get Paul amongst us now to tell us all his adventures—about his shipwrecks, and escapes, his hunger and thirst; the floggings that he underwent; when it was that he was stoned; what it was like when he was a night and a day in the sea; and about his being let down the wall of Damascus in a basket!

There was a custom among the Romans when they had conquered a large part of the world, and had colonies far away over sea and land, that they made men who lived far away from Rome into what they called Roman citizens. Sometimes this privilege was given to them as an honour, or in return for services done to the State, and sometimes it was bought; and it was so much valued that high prices were often given to gain it. This is what the chief captain meant when he said to Paul "With a great sum obtained I this freedom." To be a Roman citizen gave many privileges and advantages; and one of these was protection from being punished without a proper trial. The children of one of these "freemen" were always "free" after him: and this is what Paul meant when he said "But I was free born." The chief captain had ordered Paul to be flogged, after being in prison; and as the centurion was tying him up, ready to flog him, Paul said, "Is it lawful for you to scourge a man that is a Roman citizen, and uncondemned?" So the soldier went to the chief captain and told him that Paul was a Roman citizen, and ought not to be punished without trial and condemnation.

The captain then came and asked Paul, "Art thou a Roman?" And Paul said, "Yea." And the captain said, "With a great sum obtained I this freedom"; but Paul said, "But I was free born." So he was not flogged, but kept till the next day, when the Council met to examine him.

These words well describe how much it cost some men to gain for us the freedom which we enjoy; and whilst we see that with a great price our brave forefathers obtained for us this freedom, we can thankfully say, "We were free born."

Soon after Paul's time the Christians were terribly persecuted by the Romans for their religion. They had to hide away in little out-of-the-way rooms, to hold their worship; sometimes they went into the underground passages and chambers called catacombs, where the dead were buried in niches in the walls, that they might not be heard or seen; but constantly they were discovered, and their

meetings broken up, and the leaders carried off to be tried and punished. Often the whole set of people were seized, and they seldom met with any mercy, but were miserably treated or cruelly put to death. Often they were compelled to fight with wild beasts in the theatres for the amusement of the crowds who sat round to see them killed. Yet even this terrible fate they met with courage, and often with triumph, glorying that God had thought them worthy to suffer even a terrible death by savage beasts, in the sight of men and women as savage as the beasts and much more cruel, for the sake of showing their love to God and to Jesus. And when the people, wild with rage at the religion which they did not understand, cried, "The Christians to the Lions!" the cry awoke a sort of joy rather than despair in the hearts of the brave true people. "Thank God," they thought, "that we are counted worthy to suffer for the truth, and to declare God's love by our death."

And what of ourselves, children? Could we stand that test, do you think? We who cry and complain if someone only teases us!

And how easily the lies sometimes slip from our tongues; or *half* lies, or, perhaps, only excuses. Did those Christians make excuses, or tell half lies? The lions were waiting for them, or the faggots and the stake. A few words could set them free, but the words which they spoke were not those to set them free from men's anger, or from torture or death, but to set their souls free before God—free to dwell without shame or remorse where He would look them through and through.

Amongst ourselves, if someone laughs at us for refusing to smoke, or drink, or for going to church, or for refusing to disobey father or mother, we yield, and dare not do anything else. Why? What are we afraid of? Are the lions waiting for us? Is there a stake and a fire ready for us in the next market-place, and an eager crowd impatient to hurry us there if we refuse? O shame on us! Let us not shame our forefathers thus. When we are tempted to be weak and to fail, let us lift our eyes to the heavens above, and see there the cloud of witnesses who, having suffered, have passed into glory; who watch for our faithfulness and grieve for our failures. And because our freedom comes to us so easily, do not let us throw it away still more easily, but remember those through whose sufferings and whose faithfulness it has been given to us. Let them not have suffered in vain, or paid so great a price for children who are not worthy of them.

GERTRUDE MARTINEAU.

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The Inquirer.

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LONDON, NOVEMBER 5, 1898.

SERVICE OF THE KINGDOM.

LAST Sunday was observed in a large number of churches throughout London—Anglican and Nonconformist alike—as “Citizen Sunday.” With one consent the truth was vigorously affirmed that religion is not a thing apart from present duties and the concrete facts of daily life, but must be intimately concerned with all that affects human welfare in any degree, and therefore in a most definite manner with the actual conditions of the city which men have made, and in which they have to dwell. From the pulpit of St. Paul’s that Water Company was denounced which has continued to levy the full water-rate, but for many weeks has supplied only short measure to the poor of the East-end. Other preachers dwelt upon the same wrong, and urged it as a first duty of the community to see that a constant and abundant supply of pure water was provided for rich and poor alike. The question of the just incidence of taxation was not forgotten, and the vital matter of the housing of the poor. Conditions of trade and industrial enterprise, the responsibility of shareholders in companies, the matter of the drink traffic, the canker of detestable vice, the proper control of the police, were all set in the light of the one ideal of true citizenship, while the need of greater unity of purpose, together with a deeper sense of the responsibility of citizenship, was urged. The great opportunity and the greater possibilities of the London County Council afforded ground for hope that far more might before long be accomplished for the common good. The plea was repeated in many tones, but with one earnest insistence, for truer brotherhood and

more genuine sympathy between those whose lot is so variously cast in the overwhelming complexity of city life, as the secret of better understanding and wiser insight, and the first necessity for the achievement of sound and effectual reform.

The institution of this special Sunday observance, to mark the common purpose of loyal citizenship, is a healthy sign that the churches are not forgetful of the true doctrine of the kingdom of God. It is a token of their willingness to realise more fully the responsibility of those who trust in God, and find their best strength and inspiration in the communion of worship and religious fellowship, to see to it, as far as they themselves are concerned, that His will is done on earth. Religious life is fed on service. It is a going out from self. In the inward life with God there is the opening vision, the joy of worship, of communion with the Eternal, who is Truth and Righteousness and Love, and in that joy the aspiration after purer, nobler manhood, greater strength of helpfulness and eagerness to bear a faithful testimony. But that is not the end, it is rather the beginning of religion, and it has been the mistake of devout souls in many churches to be satisfied to dwell in that spiritual rapture, or to let all the aspiration centre in what is to be accomplished in the heavenly life hereafter. So the charge of otherworldliness is incurred and a stigma rests upon religion, while the spiritual life is in danger of degeneration and morbid decay.

But from this false position the best life of the churches to-day is shaking itself free. That inward life with God, which is at the heart of true religion, finds that it is called to present service of the kingdom. The purer aspiration lives and grows, not in contemplation, but in the doing of the FATHER’S will. The communion is closer, and the prayer becomes more truly the utterance of the whole heart, when that glorious strength of truth and righteousness is used to redeem the world from injustice and whatever evil crushes down and corrupts its life, while that love, which is of God, compels to the service of brethren who are in need, and “touches with hope each secret sorrow of the earth.”

The church which does not kindle in its members this eagerness of service in the world must lose the sense of the Divine presence and the sacredness of the high calling of life. It may be vehement in a doctrinal propaganda or devoted to the observance of a sensuous ritual; but it will be far from God and ineffectual as minister to the deepest human needs. On the other hand, a new buoyancy of faith and joy in the Spirit is kindled where there is union in the steadfast purpose of work for the kingdom, here in the living present, amid secular affairs, that is to say, amid affairs which belong to this present age in God’s world, and to the

immediate duty of the hour. In the worship of the church the spirit is quickened that shall be fit to deal effectually with these matters, and the servant of the kingdom goes out with the joy of that great commission in his heart. He knows that these secular affairs belong to God, and concern Him as intimately as any others, and as regards his own present personal duty, more intimately than any others. With common-sense, with practical diligence, with all the knowledge he can get, with honour and integrity, with brotherly compassion and unwearied love, he is to work in the city and in the world, to overcome evil with good, to establish peace and justice, to multiply blessings for mankind. The church in which such workers are trained and nourished, from which they go out with joy, to which they return for rest and renewal and for the added joy of closer fellowship, under whatever form of doctrine or ritual, is the one living church of the age. And we may be thankful that many of the churches of this land are now touched with something of that true spirit.

In another column we publish an article by the Rev. PHILIP WICKSTEED, describing what he has recently found in some of the Labour Churches in different parts of the country. We commend this article to the attention of our readers, and especially that part of it which speaks of the “area of church fellowship” in these societies covering the whole area of life, and thus giving an intimate sense of companionship and an elasticity and confidence in common work. That is a characteristic which must mark every true church. There may well be gathered into one worshipping society those of equal honesty and earnestness, who hold divergent views on questions of politics and social reform; but if they are united in the faith that God has a good purpose in the world, that He asks of His children faithful service in the kingdom, and they are to seek not mere party triumph and personal advantage, but righteousness and the true welfare of humanity, there is no reason why brotherhood should not prevail, and in one consecrated spirit each should do his own part in the unselfish service of the world.

The prayer “Thy kingdom come” is constantly upon our lips, and often very earnestly in our hearts. But that earnestness takes on a new temper when we are possessed by the thought that it is an immediate coming with which we are concerned, in a life consecrated by the Divine Presence, and bent with the whole energy of a determined spirit on doing the will of Him who gives the field of service and the strength to occupy it faithfully. The prayer of our churches will rise in tones of stronger joy and confidence when we have learnt more completely to forget ourselves and, by God’s grace, give our whole hearts to the service of the kingdom.

EVENING GLORIES.

TO J. M.

THOU hast had thy fill of work and care;
On thy brow the sculptor time has wrought

Lines of sorrow, lines of patient thought,
Yet about thee is a cheerful air
Like a summer evening glad and fair.

By what happy charm hast thou been taught

Thus to set injurious time at nought,
Rich in leaves when other trees are bare?

Deep thy root in earth, but high above
Spread thy boughs, and holy thoughts
like birds

Sing the strong immortal songs of love.
Shade and shelter thou hast ever given—

Generous deeds and soul-inspiring words—

Thus thy close of life foreshadows heaven.

M. E. R.

Otaki, Wellington, Sept., 1898.

AMONG THE LABOUR CHURCHES.

I HAVE recently visited and addressed several Labour Churches and enjoyed the hospitality of some of the most active members of the communities which I have visited, and as I believe there is a rather widespread desire amongst readers of THE INQUIRER to know something more definitely about the present state of the movement, I should be glad of permission to lay before them my impressions.

The Labour Church appears to have found its level and taken its definite place amongst the social and spiritual educational agencies of our time. The vague and magnificent possibilities which seemed to open before it in its early days have not been realised, but the danger of its being swept away by purely political and secular forces, and becoming a mere pretence from the religious and spiritual, if not from the ethical point of view, has been survived; and the Church, whether strong or weak, is at least a church not in name only, but in deed and truth. Of this, to judge by my own limited but typical experience, there can be no manner of doubt. A member of one Labour Church, who had been formerly an active supporter of the Unitarian cause, and a member of another, who had been in the inner circle of a large and progressive Baptist community, and was in the minds of his fellow-worshippers already a deacon-elect, both used the same striking phrase to me. It was that they had "never known what real spiritual communion was until they had joined the Labour Church."

This sense of intimate fellowship rises from a feeling of working agreement, not only as to the underlying spiritual realities of the universe, but as to the lines on which life should be framed, and the ideals to which it should seek to conform itself, in public and private, in domestic and industrial affairs. With all diversity (and there is, of course, wide diversity, both of character and of conviction amongst the members of the Labour Churches) they nevertheless felt that the area of church-fellowship covered the whole area of life, and this not incidentally and individually, but essentially and collectively, and this gives an intimate sense of companionship which sweetens and strengthens life down to every detail. It is this that gives the unmistakable sense of elasticity and confidence which I find

amongst the churches I visited, in spite of their poverty and difficulties.

No one, I think, can gain an adequate sense of the life of the churches by merely attending a few of their services. Speakers who will take them at their highest level are not as numerous as might well be wished. It will generally be easy to accuse them of crudity and violence; and certainly neither crudity nor violence will interfere with a hearty reception and every sign of assent. But crudity and violence are not the creation of the Labour Church, nor have they any connection with the real bond that unites the members, or the spirit which makes the church an uplifting force in their lives. I gather that the Hanley Labour Church began the agitation against the lead-poisoning, and I had some conversation with those actively engaged in the cause. There was little sign of outward passion amongst them, no display of violence, but a deep and steady conviction that the terrible and useless anguish of which they were the constant witnesses could be stopped, and would be. The matter was always in their minds, betraying itself incidentally and undesignedly, but it was combined with that elastic confidence in success and general cheerfulness which can only characterise the reformer whose hope is based on faith, and whose pity and indignation are sweetened by love.

The very same man who told me, without any kind of qualification, that he felt that the first religious duty of every man was to fight against the horrible physical conditions of life amongst which so much of the work of the world was done, told me a few minutes afterwards that the socialistic movement had failed to satisfy him, because it was so materialistic in its conception of life that it could not succeed even in the objects it set before it, and that they would be worth nothing in themselves, even if they were secured. That was why he had hailed the founding of the Labour Church with its recognition of the spiritual nature of man and the spiritual goal towards which he was to aspire; and that was why he had found in it the mission of his life.

"I am sometimes afraid to think of what my life would be without the Labour Church; I wonder whether it is not more to me than it ought to be," said one man to me, as though half afraid that he was becoming an idolater and substituting the instrument of life for life itself in his affections. And a girl who had a few minutes before declared with a laugh that she and her sisters "had no best dresses now, since they joined the Labour Church," used almost exactly the same phrase: "I don't know what life would be like without the Labour Church."

When we are inclined to tax the members of the Labour Church with laying too great stress on material things, we forget both their history and their circumstances, and shut our own eyes to the facts of life. A man who remembers dropping, blinded with sleepiness, into the ditch, as he tottered home when a child, after the cruel length of his day's work, who remembers praying for rain with his little companions, when they felt they could no longer stand up to their work, and the only chance of respite would come from a shower,* the woman who has had a deadly fight for twelve months with the effects of lead-poisoning—these and such as these, coming

out of it all maimed in body, but with mind and soul still fresh—seeing around them the sufferings identical with, or analagous to, their own, do not ignore the progress that has been made, but cannot comprehend how men who profess to have any religious life at all can be content with things as they now are, or can fail to be "relentlessly pursued" by the determination to mend them. Yet there is more wonder than bitterness in their minds as they face the indifference of the comfortable and the resistance of the interested; and hope and faith still keep despair at bay.

This was the spirit that I found everywhere in the Labour Churches, combined with a devotion of time, of energy, and of money, which gives proof, material and palpable enough, that these men and women are not giving to the Lord that which has cost them nothing.

There seems to me a strange irony in the replies I have often received to requests for some form of collateral support to the Labour Churches. I have been told that the movement is merely secular; I have been told that it is discredited and has failed; I have been told that it ought to be self-supporting. It is self-supporting, for scarcely anyone will give it a helping hand or a word of encouragement, or put a copper into its collection-boxes. It does support itself; and if we would learn of it and help it, it might do something to support us as well as itself. It has failed to make a show in the world; but the moment when it has fought through some of its early difficulties and temptations and become a genuine spiritual force, is a strange moment for us to choose to say that it has failed and may properly be neglected or deserted. It is secular in the sense that it will not preach peace where there is no peace, either to itself or to us, and will keep persistently before us the fact that man's soul is linked to a body, and that the bodily conditions under which vast masses of men live, are intolerable; but it is religious in the sense that it works with devout confidence in the overruling power that makes for righteousness, and that is love; and if even the vaguest creed may be too definite for many of its members—if they oftener speak of the kingdom of heaven than of the kingdom of God, yet have I seen and felt God in their midst with such power that, if we knew the like, that revival of religious life, about which we write papers and hold discussions, would be in our midst. PHILIP H. WICKSTED.

* The prayer is still remembered. It ran:—
O Lord—Thou hast it in Thy power—
Send us down a mighty shower,
Big drops and very thick,
To stop my master making brick.

A CIRCULAR has been issued to the ministers and secretaries of our congregations throughout the country calling attention to the new and cheap edition of the Rev. R. A. Armstrong's "God and the Soul." The new introduction to this edition is an important contribution to the discussion of the questions dealt with in the book, and should be in the hands of all who value it. Mr. Philip Green will send out from Essex Hall a single copy, post free, for 1s. 3d., or parcels of ten copies and upwards, carriage free, at 1s. a copy. We trust that such an opportunity will not be lost of widely distributing this most helpful and admirable book.

BRETHREN OF THE FREE SPIRIT.

"WHERE the Spirit of the Lord is, there," but there alone, "is liberty," the liberty we should seek, the only liberty that is at all compatible with religion, and, therefore, with all the most sacred human rights. In any case, brotherhood in the deeper fellowship of the Divine Spirit is indispensable to the realisation of the ecclesiastical ideal which alone is worthy of us as a body of Free Churches. Infal-
 lible Churches and infallible books having both passed away as the "seat of authority in Religion," so far as we are concerned, if we are to be kept from a mere barren and hopeless negation we must fall back upon that living com-
 munion with the Eternal Spirit of God which will lead on to the time "when not only our seventy elders but all the Lord's people are become prophets," and have the witness in themselves. Between barren negation, in such a case as ours, and such living communion with God, there is no alternative available. We cannot cease to build on mediæval ecclesiastical founda-
 tions of belief without finding some other basis equally good. Nor can we set aside the Biblical basis of Orthodox Pro-
 testantism without putting some posi-
 tive ground of faith and hope in its vacant place. It is equally certain that mere "naturalism" will not suffice us; for this, too, has been tried, and has hopelessly failed. Though, indeed, in the estimation of some people, a man may become a Unitarian by simply denying the Trinity, whatever Unitarianism may be, or whatever the Trinity may be, yet he cannot possibly become a reli-
 gious man apart from the touch of the Eternal Spirit. Nor, without living com-
 munion with that Spirit, can his religion grow and become strong and all-pervading. To be "born of the Spirit" is indispen-
 sable to spiritual life; and there is no growth of the spiritual life possible apart from spiritual fellowship with God. Until all members and ministers of our churches learn this, in deed and in truth, we may deny as much or as little as we like of what we call orthodox theology; we may talk about "advanced thought" and "advanced thinkers" till doomsday; but no religious life and no spiritual power will come to us. If the day in which we are now living, with its ever-
 weakening ecclesiasticisms and bibliola-
 tries in matters of faith, has one religious distinction that transcends all others, it lies in the fact that we are living, if living at all, under the dispensation of the Spirit. It has been said, and said, too, by those who should know, that "the leadership of the Churches has quite gone away from us"; but, if it has, it is surely because we have not known the day of our visitation, because we have quenched the Spirit, and because we have sold our ecclesiastical birthright for a liberty that knows not true religion, or for a religion that knows not true liberty.

Nevertheless, the old paths remain to be retrodden by us, and the old cry of "Truth, Liberty, and Religion" still remains vital to us. So, also, does the old motto "Free teaching and free learning." Nor do we need, in any sense, thus to rest in the mere abstract; for great prophets, true leaders in the Brotherhood of the

Free Spirit, have been amongst us all along, and are with us still. Not to go any further back, or any further forward, it is simply beyond all question that no Church in Christendom can show truer prophets of God, or truer teachers of the higher life, than the three whose united and almost contemporaneous careers have already spanned more than a hundred years of our denominational history—John James Tayler and John Hamilton Thom, who have passed away, and James Martineau, who yet awaits the Lord's call into the unseen. Truly, if we fail to reach the higher life of the free spirit, with such guides and inspirers as these, the fault will be our own, and the condemna-
 tion justly great; "for, where much is given, much also is required." Through these prophets of the Lord to our Israel and through those who have caught their tones, one, now and again, seems to hear the higher call of the Spirit. And, if the general signs of the times on the better side of our common ecclesiastical life are not wholly misleading, there is surely a growing and spreading desire in our ranks after more of the Divine, though not for less of the human; after a "life hid with Christ in God," that knows no restraints and no constraints, but such as save from sin and lead to holiness. And these things, too, are themselves calls from on high. The Eternal Spirit of God does thus assuredly often call men and Churches by the visions of the night and by the dreams of the day, by the imagination which paints the "new heavens and the new earth wherein dwelleth righteousness," as well as by the cogitations of the intellect, the impulses of the heart, or the energies of the will. And, surely, if ever God called a man or a Church in this world for any purpose whatever, He is thus now calling us, as He called those who went before us, to be free in the Spirit, and to have the Spirit in our freedom. Yes, the ideal is the right one, "Brethren of the Free Spirit," a little company feeling their way to God at first hand, earnest men and women building up God's kingdom on earth, bit by bit, and finding ever new joy in the thought that God's kingdom "is not meat or drink," not form and ceremony, and not show and noise, "but righteous-
 ness and peace and joy in the Holy Spirit."

W. MELLOR.

A REREDOS, designed by Burne-Jones, has been placed in Christ Church, Woburn-square, in memory of Christina Rossetti, who worshipped there. At the dedication service an address was given by the Bishop of Durham, in the course of which he said that in Christina Rossetti they recognised the completest consecra-
 tion of a woman's gift of poetry to the highest uses. The first characteristic of her work, like that of the early poems of Wordsworth, was its absolute simplicity and spontaneity. There was no striving after effect, no signs of elaborate composi-
 tion. Each poem, as Mozart once said of his symphonies, could be seen at once to be the natural expression of the thought, and the rhythm and the language and the form were the result of feeling. Christina Rossetti looked through all failure and distress to the underlying unity. She rated at the highest the value of the individual soul,

OUR YOUNG PEOPLE.

ONE of the most serious problems our churches are continually trying to solve is what may be called "The Young-People Problem." Our boys and girls enter the Sunday-school at an early age, pass through the various classes, and, then, on reaching young manhood and womanhood, when they ought to take their places in the church, a large proportion of them are lost sight of, having gone to swell the great company of the un-churched. This fact saddens both teacher and minister, and to meet the difficulty many schemes are adopted, but for the most part end in failure. Reading Circles, Mutual Improve-
 ment Classes, Debating Societies, Guilds of various kinds are all good in their way, but they are inadequate to the need they are instituted to meet. There is not in them sufficient of the devotional element to make them a bridge over the gulf which lies between the class-room and the pew. At last, however, a society has been found which combines with the aim of the Mutual Aid Class the spirit of a religious service. That society is called "The Young People's Religious Union." It is conducted on similar lines to the Christian Endeavour Society, which is such a great help and stimulus to the Orthodox Churches. The Union is carried on, for the most part, by the young people them-
 selves; one of their number being chosen to lead the meeting and another to read a paper, or give a short address on some social or religious topic. After the paper has been read a short time is spent in con-
 versation on the subject by the other members present. The meetings are opened and closed with a short but very beautiful liturgy.

The Young Peoples' Religious Union is an American institution. It was organised in May, 1896, and in a little over a year so great was the interest taken in it that one hundred branches, with a total member-
 ship of 3,500, were enrolled. The first church to adopt it on this side of the Atlantic is Upperthorpe, Sheffield, where it has been instituted for a year, and has proved to be an unqualified success.

On Saturday, October 15, the first anni-
 versary gathering was held. It took the form of a tea and public meeting, to which the young people of the neigh-
 bouring Unitarian churches were invited. About eighty-five sat down to tea, and about a hundred attended the meeting. The Rev. John Ellis (president and organiser of the branch) occupied the chair, and prayer was offered by the Rev. William Stephens, of Rotherham. The chairman explained the aims and methods of the Union, and urged all present to help on the new movement. Noting that a branch had recently been formed in connection with Upper Chapel, he expressed a wish that the other churches in the district would follow the good example.

According to the secretary's report, the first meeting was held on October 14, 1897. The attendance at that meeting was sixteen. The membership at the present time is thirty-nine. Four committees have been formed in connection with the society.

1. The Visiting Committee, whose duty it is to look up absentees and urge them to attend.

2. The Flower Committee, consisting of young ladies who provide flowers for the

table and make the meeting-room inviting and comfortable.

3. The Temperance Committee, which has taken sole charge of the Band of Hope.

4. The Missionary Committee, the members of which distribute copies of the "Monthly Church Calendar" and Unitarian literature in the district of the church. The meetings are held on Thursday evenings from eight to nine. The subjects for the present month are: 1. "The Value of Denominations: Of Unitarianism." 2. "God, our Father." 3. "Do I need the Union? Does the Union need me?" 4. "Man, our Brother."

Addresses were given on "The Three Cardinal Principles of our Union"—namely, "Truth," by the Rev. J. E. Maunings, M.A.; "Worship," by the Rev. Ambrose Bennett, M.A., of Chesterfield, and "Service," by Mr. J. Dungworth. The addresses were listened to with marked attention, and at the close of the proceedings great satisfaction was expressed on all hands.

If societies of this kind could be formed in connection with our churches throughout the Kingdom it would be a glorious achievement. Our teachers and ministers would be encouraged, our churches materially strengthened, and the faith we hold so dearly would be presented to the world with greater force than ever before. The Rev. John Ellis, 49, Marlborough-road, or Mr. H. Fisher Short, 126, Crookes-moor-road, Sheffield, will be happy to supply any information as to the formation of societies, and the conducting of meetings connected with them. H. F. S.

METHOD IN MISSIONARY WORK.*

HAVING sketched the progress of missionary efforts in Lancashire, and described his own recent experiences in connection with work in the Manchester District, Mr. Agate suggested the possibility of further effort of the same kind in the North Midland District, and having said that in such an event both men and money would be required, he proceeded:—

I do not think I need dwell at length on details, which would have to be largely determined by special circumstances. I would say only, get the best halls you can, cover the ground well by advertisement (including Postal Mission effort), and by house-to-house distribution of notices and tracts. If possible, get friends from neighbouring congregations to undertake this house-to-house visiting. They may sometimes find inquirers to whom they may speak a seasonable word. We had much help in this way in founding one of our new places. Have your Sunday services either morning or evening, or both, as the locality suggests, and if you are able to hold both morning and evening service at any place, make morning service the more meditative and spiritual, the evening the more theologically affirmative. In most localities it is a morning service that builds up a self-supporting congregation. Make the musical part of your services as bright as possible. In short, let brightness, buoyancy, characterise all your work. Why

should there be any dismal or discordant accompaniments in the presentation of a faith such as ours? Get the people together in social meetings. No doubt there will be a few "cranks" among them at first. That cannot be helped. Even a crank, if it be well oiled, may do good service. As speedily as may be, gather a Sunday-school, and make the people feel from the first that the work has come to stay.

Of course, in the starting of new work, it is of the first importance to secure from the beginning all possible local help and sympathy, and to make the local friends feel that the work is not yours only, but theirs quite as much, and that there can be no prospect of permanence unless this is fully recognised. In every district with a considerable and growing population there are most likely to be some folks formerly connected with our congregations elsewhere who would be ready, perhaps eager, to give help, and there are also the unattached, to whom our gospel would come as a word of life. How many of both these classes there are in any particular neighbourhood you can discover only by inquiry and experimental work. And no doubt some will come to your first services who will not attach themselves even for a time, and some who at first seemed inclined for permanence will fall away, to the discouragement both of their fellow-worshippers and of the parent Association. You must be prepared for some difficulties and disappointments, but you may begin new work and go on and prosper with it all the same. Only my experience makes this clear to me, that though you must start the work as brightly, hopefully, and effectively as you can, you must from the beginning impress upon those who come in that from year to year an added share of responsibility must be theirs, so that the new centres may grow to independence, and then still newer work be begun.

But some one may say, Why trouble ourselves about new work at all? Let us go on as we are. Friends, you cannot indefinitely go on as you are; you may end by going out. If your religion is good for you and your children, it is good for your neighbours and their children. We must keep our hold if possible on those who now belong to us; we must gather others in.

It is said from time to time that whatever the defects of our particular form of faith, it does, at least in many of those who hold it, provide the basis for an upright and helpful life of citizenship and devotion to the common good. By those not of our fellowship we are sometimes told—and if it does not minister to spiritual pride within us we may well rejoice to hear—that our Unitarian religion trains up men and women lovable and kindly in private life, trustworthy and earnest in their place in the world. If this be so, must we not desire to spread the faith we hold, so that so far as we can aid the great result, men and women who now lack the inspirations of personal religion may come to share them as we share them, and thus rise higher towards true and noble living? Nor am I personally indifferent to the need there is for a better understanding of our gospel than many of our fellow-countrymen have yet arrived at. It is true that some of them are willing to admit that our Unitarianism may form the basis of an honourable and helpful life, and there-

fore to those who admit so much it cannot seem wholly bad. But there are other estimates both of us and our faith. In one of the letters from district missionaries in the last report of the B. and F.U.A. the Rev. John Harrison tells how, when early in this year, some theological lectures were delivered at Stafford, "our orthodox friends confined themselves to distributing at the door of the hall a printed antidote to the "pernicious and soul-destroying doctrines of Unitarianism inspired from beneath." Doctrines which are pernicious, soul-destroying, and inspired from beneath, can scarcely be the basis of noble character and self-denying public service. Such a description of the faith we love ought to be a trumpet challenge to us to make our gospel widely known. It is a standing marvel to me that more of the people do not come into our fellowship, but whether they will hear or whether they will forbear, can we feel that our work as reformers, as helpers of the spiritual life of our brethren, is done? When we carry our gospel into the world, there need be on one side no calling of names, no bitterness of denunciation, no shallow want of sympathy with the underlying verities in all earnest forms of faith; a sweet reasonableness may pervade our efforts; but we have a great work still to do, and it must not lack the fire of personal conviction and personal consecration. Let us, then, take up our task and do it for the Gospel's sake.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

A Spirit's Idea of Happiness. 3s. 6d. (Nichols and Co., 23, Oxford-street.)

Bishop Walsham How. By F. D. How. 16s. (Isbister.)

Life of Professor Henry Morley. By H. S. Solly. 12s. 6d. (Arnold.)

Aids to Belief. By W. H. Langhorne, M.A. 5s. (Elliot Stock.)

The Ordeal of Faith. By G. S. Horne. 2s. 6d. (Clarke and Co.)

A Helping Hand to Mothers. By M. Elligott. 6d. (Clarke and Co.)

The Sunday Magazine. Volume for 1898. 7s. 6d. (Isbister.)

Good Words. Volume for 1898. 7s. 6d. (Isbister.)

The Foundations of England. By Sir J. H. Ramsay. 2 vols. 24s. (Sonnen-schein.)

For Christ and the Truth. By H. J. Martyn. 5s. (Williams and Norgate.)

Songs of Faith, Nature, and Comradeship. 2½d. (Co-operative Holidays Association, Colne, Lancs.)

Dante Dictionary. By P. Toynbee, M.A. 25s. (Clarendon Press.)

Essays on Dante. By Dr. Karl Witte. Translated, &c., by C. Mabel Lawrence, B.A., and P. H. Wicksteed, M.A. 7s. 6d. (Duckworth.)

Regie and Dot: Their Adventures in Blunderland. By E. P. B. 6d. (Sherratt and Hughes, St. Ann-street, Manchester.)

A Season of Rest and Other Verses. By C. D. Holt. (Young and Sons, Parker-street, Liverpool.)

Family Magazine, Nineteenth Century, Contemporary, Macmillan's, St. Nicholas, The Century, Scribner's.

* Conclusion of a paper on "Aims and Experiences in Forward Movement Work," read at the annual meeting of the North Midland Unitarian and Presbyterian Association at Leicester, Oct. 11, by the Rev. Dendy Agate, B.A.

EN ROUTE FOR INDIA.

On Board the "Arabia."

Aden, Oct. 16, 1898.

BRILLIANT weather from Marseilles to Aden—each day the sun pouring down floods of light and heat, each night the sky radiant with myriads of stars, each hour from the beauty of dawn to the majesty of sunset charged with interest. But the human interest dominates. Port Said draws the passengers ashore, not by the attraction of the town itself, but by the natural desire to escape from the dust of coaling, and by the wish for change. One hears such bad things of Port Said that we expect to find it a nest of all the depravities under the sun, where the filth and off-scouring of Egypt congregate to practise their vile arts and deceptions on the gullible European. But Port Said, though not yet purified, is not so black as it is painted. Within a few years, under English control, improvements have been effected. Gradually chaos is being reduced to order. Life and property are safer than they were. The town is well policed. The extortions which flourished of old for boat and carriage hire are things of the past. The charges are fixed. Order is well maintained. These salutary changes, we hear on all sides, are due to English government. On this occasion the streets are soon busy with the travellers from the *Arabia*. Tradesmen from every shop are on the footpath soliciting the passers-by to inspect their wares. Topees, sunshades, photographs, silks, articles of wearing apparel in brilliant colours, change hands after a long and sometimes an exciting process of bantering. With rallies of words and amusing gesticulations the seller at last arrives at a reasonable price, and the sale is completed.

The Mosque is rather a mean temple, and tawdry. Here is a school conducted in the open, the schoolmaster with book and cane in hand, the little chaps seated on the floor reciting passages from the Koran with a deafening noise as if Allah were asleep, or peradventure gone on a journey. Here, in one quarter of the town, are families engaged in domesticities, mentionable and unmentionable, outside their unsavoury dwellings, visible to all that pass by. Most of these are in the garments of Adam and Eve, and are not ashamed. On the shore are several commodious dwelling-houses and public buildings, a hospital staffed by English medicos and nurses. A structure which includes baths, restaurant, and theatre. It gives one a little titillation to see on the quay a building with a brass plate, "London and North-Western Railway Company." The shops sustain the reputation of Englishmen for commercial enterprise, and prove the spread of the English language as the medium of trade. Amidst a number of native and a few French names you see in all the streets English names, places of business owned and managed by Englishmen, and in all the shops English is spoken. Several of the native tradesmen told me that they rejoiced in being delivered from the impolitic and tyrannical treatment of their own rulers. They had been freely bled by taxation, and the Egyptian officials sent to administer law and government had usually viewed their position, not as a trust, but as a grand opportunity for self-enrichment at the expense of the unfortunate populace.

England has introduced reforms. She has inaugurated and established a more liberal, more rational, infinitely more statesman-like policy, and although numerous abuses are still rife, immense improvements tending towards the alleviation of fiscal and social oppressions have unquestionably taken place. In Egypt, too, so far as Egypt may be represented by opinions I gathered in Port Said, English administration is becoming proverbial for the manner in which it handles the ticklish question of subject nationalities.

It was hot in Port Said. In the English and American Book Depot the thermometer registered 100 Fahr. in the shade—the hottest day, we were told, in the year. In the broiling sun a cricket match was played between a team from the *Arabia* and members of the British Consulate, your correspondent, an old but now outworn cricketer, acting as umpire, as in the deck cricket matches. This function was not included in the instructions from the B. and F. U. A.; but this species of muscular Christianity is included in his (and he trusts in its) gospel.

As the *Arabia* was in Port Said for twenty-four hours, sailing away at 3 A.M., the night was made hideous by native music on the quay—music which was anything but a concord of sweet sounds, and which did not conduce to an angelic temper.

Entering the Suez Canal everybody was alert. Here were droves of camels proceeding on the path at the top of the embankment. Along the route here and there a solitary Arab traversing the sand to Port Said or to Suez. Arab villages, with little children running from their huts along the banks, and appealing for coins to be thrown to them; dried-up lakes; lakes between clay swamps and low hills; the old road and telegraph route to Syria; mosque and floating bridge at El Guisir; the Khedive's Palace, on Lake Tismeh, plainly visible; Ismailia, bathed in golden light; Serapeum railway station, with ruins of a monument on a hillock, with Persian and Egyptian characters, and remains of old canal; more stations, lights, villages, with ruins of a Persepolitan monument, until Suez is reached in the darkness of evening. The search-light had a weird and beautiful effect, converting the embankments and the deserts beyond into an appearance of fleecy, feathery snow. One passenger, a gentleman, exclaimed, "How like a magic-lantern effect!" Another, a lady, "Just like a scene on the stage!" Such is the appreciation of one of the most suggestive and fascinating scenes, rich with ancient memories and historical associations, fraught with the genius of a people to whom modern Europe owes an immense debt in civilisation and in religion. Another passenger, a gentleman, could think of nothing better than to ask, "I wonder what sort of 'society' there is to be had in Suez! It must be awfully dull there!" Is it true that we English are only a nation of traders and conventionalists? I am but an average Englishman, but as the good ship sped along between these villages and ruins, and the eye saw vast stretches of desert, and the mind recalled the civilisation which had existed here when Europe was unknown, my pulse beat and my heart throbbed.

A few more notes of conversation on board.

From Professor Cooke, Principal of the College of Science, Poona, affiliated with the Bombay University, I have been glad to learn that scientific and technical education is gradually extending in India. In several towns in the Empire there are technical colleges. At the Poona College there are extensive workshops where boys are trained in several trades, especially in the engineering trade, and with the certificate obtained there is no difficulty in securing employment. The study of agriculture on modern scientific principles is slowly advancing, and forestry forms an important branch of training. All this is the more interesting as having in it the promise and potency of things to come, because, as Professor Cooke admits, the bent of the Hindoo mind is towards philosophy rather than towards science.

Again and again I have had it impressed upon me that one of the most urgent needs of India is the presence of cultivated English women who would enter with intelligent and deep sympathy into the heart of native women. As a rule, I fear, our country women, the wives and daughters of "service men," regard their Hindoo sisters, not as their sisters, but as of other flesh and blood, and of an inferior race. One lady, however, the wife of a post-office official in a frontier district, spoke to me with intense and moving earnestness on the good that might be done by English women of large mind and heart, who would devote themselves, not to a life of parties and entertainments, but to the social improvement and elevation of the women of India. From the conversations I hear on board among these who are returning to duty in various parts of the Dependency I conclude that the thoughts and intents of many are more drawn to the engagements of "Society" with a big "S" than to a life as individuals and to a policy as administrators, which would bind India to England as with the cords of love and the bands of a man.

S. FLETCHER WILLIAMS.

KHASHI HILLS UNITARIANS.

WE have received from Mr. Kissor Singh, of Jowai, in the Khasi Hills, a report of recent activities in the Unitarian movement, of which he is the leader.

In May he visited Laitlyngkot, which is 6,000 feet above the sea, and is one of the best health resorts for Europeans in that hill country. A road being constructed between Shillong and the plains of Sylhet runs through it and will make it easier of access. The Welsh Calvinistic Methodists have just established a medical mission there, about 300 yards from the Unitarian quarters, with a Welsh medical missionary and a large staff of native assistants, preachers, &c. This will bring people from all parts of the hills for medical treatment, and those who desire it will then have an opportunity also of hearing the Unitarian message. The congregation at Laitlyngkot meets for worship every eighth instead of seventh day. They are full of hope and are occasionally visited by Mr. Már Singh and Mr. Robin Roy, of Shillong.

Mr. Kissor Singh then visited Shillong, and took part in services there. The small meeting house at Laban, Shillong, the building of which was delayed by the earthquake of last year and want of funds, has now been completed, and was formally opened on July 17. The opening service

was conducted by Mar Singh and Robin Roy, and in the evening a sermon was preached by Iang Kasar, deputed from Jowai by the Committee of the Union. On August 30 Mr. Kissor Singh visited Mokaiaw (Raliang) and on the following day conducted services there.

The workers in this movement are very earnest in their efforts to bear witness to the one true God, amid the native Devil worshippers on the one hand, and Trinitarians on the other. Both men and women are devoted to the work, preaching and persuading the villagers, caring for them and giving medicine to the sick. Almost the entire population, says Mr. Singh, is illiterate, and has never been under the influence of spiritual religion and civilisation. The work of persuading the heathen is "like chasing wild elephants."

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Accrington.—On October 23 the anniversary services of the Oxford-street Church were conducted by the Rev. W. H. Drummond, B.A., of Warrington, whose sermons were highly appreciated by the congregation, which filled the church. The Rev. T. Leyland, of Colne, gave the connective readings in the afternoon, when the choir rendered a service of song entitled, "The Diamond Star; or, Living for Others," of which he is the author. During the day special anthems were sung by the choir. The collections amounted to about £6 15s.

Belfast: All Souls' Church.—With the harvest thanksgiving service on Sunday last was associated the opening of the organ, which has been removed from its old quarters in the church of the Second Congregation, Rosemary-street. This old organ was the first introduced into public worship by Protestant Dissenters in the North of Ireland, and the second in Belfast, one other having previously been in use in the Parish Church. The organ was built in 1806, and was opened with the music of the Old Hundred Psalm. "The instrument was conducted with chaste gravity," the *Belfast News-Letter* wrote, "suited to the simplicity of Presbyterian worship, and the finest effect produced by an admirable finger directed by pure taste." In 1857 the organ was remodelled, and now again has been thoroughly renovated, on removal to its new home, when again the Old Hundred was the first tune played. The Rev. E. I. Fripp preached in the morning on "Worship," with special reference to music, and in the evening on "Nature and the Laws of Nature and God in Nature."

Dromore.—During the past month the Rev. D. Thompson, owing to illness has been unable to fulfil his usual duties; and, as evidence of kindly feeling, it is worthy of note that the Rev. J. K. Strain, LL.D., minister of the First Presbyterian Church (General Assembly) and the Rev. A. E. O'Connor, B.D., Moira, gave very acceptable help in week-day services. On Sunday, Oct. 23, the pulpit was occupied by the Rev. J. Rentoul, Second Presbyterian Church, and on Sunday last, the service was conducted by the Rev. W. H. Quarry, Methodist minister, when a collection was taken up in aid of the incidental fund of the congregation. These friendly services have gratified Mr. Thompson and his people very much.

Essex Hall Temperance Association.—An aggregate meeting of South London affiliated Bands of Hope was held on Friday last at Stamford-street Chapel, the societies represented being Bermondsey, Blackfriars, Peckham, and Wandsworth. The Rev. Frederic Allen presided, and extended a cordial welcome to the young people and their friends. The Rev. Rowland Hill, of Bedford (Editor of the *Band of Hope Chronicle*), gave a most interesting address founded upon the words of the Band of Hope pledge, and completely won the attention of his youthful audience by his happy methods of illustrating and enforcing the truths he wished to convey. His remarks were supplemented by an effective use of the blackboard. During the evening special hymns from the hymn sheet recently issued by the Association were heartily sung by everyone, and vocal and instrumental selections were contributed by Misses

Bredall, Groves, Snowsill, and Mr. A. H. Biggs. The total number present was 187, and all felt that the meeting—the first of its kind held under the auspices of the Association—had been in every way a success. In addition to those already mentioned, the officers of the Association and other Temperance workers present included the Rev. W. G. and Mrs. Tarrant, Miss Moore, Miss Carter, Messrs. T. Palliser Young, W. J. Noel, J. C. Pain, F. E. Allen, and J. Bredall and A. W. Harris (secretaries).

Hollywood, co. Down.—The congregation of the Non-Subscribing Presbyterian Church here have decided to invite the Rev. S. H. Mellone, M.A., D.Sc., to become their minister. Dr. Mellone is now at Meadville College, U.S., where he is delivering a course of lectures to the students. He is returning to Ireland at the end of November, and it is expected that he will accept the call to Hollywood in due course.

Llandyssul.—Harvest thanksgiving services were held on Friday and Sunday last, when eloquent and impressive discourses were delivered by the Revs. W. James, B.A., J.P., Lewis Williams, Rhydygwin, and T. J. Jenkins, Gellionen. A collection was made towards the B. and F.U.A.

London: Bermondsey.—On Oct. 26 and 27 a Jumble Sale was held at the Fort-road Church, Upper Grange-road, and the Committee desire to thank all those friends who so kindly made contributions of goods or money. The amount realised was about £30, which, although less than was hoped for, will enable the treasurer to balance his accounts, and discharge some additional obligations.

London: Welsh Services.—There was a good attendance last Sunday evening at Essex Hall, when the Rev. J. Hathren Davies, Cefncoed, Merthyr, officiated.

Manchester: Strangeways.—A Guild has been established here and promises to be of much use to the school and congregation. The field of work mapped out for its meetings includes a Religious night, Literary night, Philanthropic night, and a Social night each month. At the first meeting between twenty and thirty members were enrolled; the Rev. W. R. Shanks was appointed president; Miss Blyton treasurer; Miss Heywood general secretary. The President read a paper at the first Literary meeting on "The Making of a Great Book," an account of the preparation of Sir W. W. Hunter's "Gazetteer of India." Miss Heywood read a selected paper at the Philanthropic meeting on "Countess Anna of Stolberg." The first social meeting has just been held, and was of a very pleasant character.

Newcastle-on-Tyne.—Death has removed from amongst us another of our members. Mrs. Jasper Fawcitt passed to her rest on Thursday, October 27, after a lingering and painful illness. She and her husband joined the Unitarian Church at Stockton twenty-two years since, and after spending some time also at Scarborough, came to Newcastle about twelve years ago, where they became members of the Church of the Divine Unity. Mrs. Fawcitt became the secretary of the Dorcas Benevolent Society, an institution commenced some years ago in connection with the Northumberland and Durham Unitarian Christian Association, and retained the office until ill-health compelled her to resign the position. For some time she was actively connected with the Women's Liberal Association of this city. The interment took place on Sunday afternoon, the Rev. Arthur Harvie conducting the service.

Paisley.—On Wednesday, Oct. 19, a soirée was held in the Unitarian Hall, 42, George-street, to welcome the Rev. A. C. and Mrs. Henderson home. The chair was taken by Mr. T. H. Taylor, and in the course of a very pleasant evening a presentation was made to the newly-married couple, with the good wishes of the congregation.

Pantyldefaid.—On Thursday week the chapel was re-opened for religious worship, after having undergone thorough renovation. Indeed, though built on the same site as the old structure, and though a portion of the old walls remain, it may be considered a new chapel. Pantyldefaid enjoys the distinction of being the first Unitarian congregation formed in Wales, the older congregations, at the time of its foundation in 1801, having been still Arian. From the beginning Pantyldefaid has had a flourishing career, and has enjoyed the ministrations of men noted for their learning, whose names are household words in the denomination in Wales. Its present minister is the Rev. Arthur Thomas, who, on leaving college, was appointed as successor to the Rev. Thomas Thomas. He, though retired from active work, after ministering to the congregation for upwards of forty years, is still strong and active, and always ready to promote, by means of his unique influence, the cause he has so much at heart. The new buildings,

chapel and schoolroom, have cost close upon £100; and though the greater part of this amount has been collected there still remains a small debt. The congregation has done well; and the help obtained from outside Unitarian friends and others has been generous. It would be a source of great comfort to both minister and congregation to have their chapel free from debt. The opening of the new chapel was combined with the quarterly meeting of the Welsh Association. Sermons were delivered at all the services—seven in all. What is called "The Sermon," was delivered by the Rev. Jenkyn Thomas, Aberdare, who urged the duty of developing the spiritual as well as the mental or rational side of our being. The usual business meeting was held in the chapel in the morning. At this meeting the Sunday-school work for the coming session was arranged. This branch of the Association's work promises to become very popular and useful. Other matters were also discussed touching the well-being of our cause. This business meeting is coming to be looked on as an essential part of our quarterly meetings, and they have been the means of initiating several movements for promoting the welfare of our congregations and spreading our principles, and of infusing new life into our movement as a whole in South Wales.

Pudsey.—The chapel anniversary services were held on Sunday last, Oct. 30. The minister, Rev. John G. Slater, was the preacher in the morning, his subject being "Let your Light shine." In the afternoon and evening Miss Lucas, of Harrogate, conducted the services, and preached two sermons which were highly appreciated, on "Creed or Christ?" and "For Conscience' Sake." At each of the services there was a good attendance, though the weather was unfavourable.

Stockport.—The annual school sermons were preached on Sunday week by the Rev. Joseph Wood, of Birmingham. In the evening, preaching from the words "O that men would praise the Lord for His goodness and for His wonderful works unto the children of men," he dealt with the modern school of pessimists, and the tendency towards believing that God was not just or merciful owing to the existence of so much sin and evil in the world. He contended that pessimism was a disease of the rich and the idle, and argued that there was no useless and unnecessary pain and evil. He denied the contention of some philosophers that the desire to live was a mere animal instinct, and placed a higher interpretation upon it. Referring to the omnipotence of God, the preacher said that the capacity for joy was also the capacity for pain, and that there could not exist the one without the other. Speaking of the contention of pessimists that the Omnipotent could have created a world of joy, Mr. Wood said that without vice virtue lost its significance. Men were gifted with reasoning powers in order that they might discriminate between good and evil. The Almighty wanted sons not slaves. The pleasures of life were greater than its pains, and often men in sorrow displayed to a greater degree the attributes of resignation and goodness. Special music was rendered by the scholars at the morning service, and in the evening anthems were sung by the choir, Mr. O. Heys presiding at the organ. Collections were taken on behalf of the choir funds. The school balance-sheet shows that the past year was commenced with a balance in hand of £6 7s. 7d., and ended with a balance in hand of £4 12s. 6d.

THE faith of many Unitarians is like that of the quiet Bostonian, who, in reply to a pertinent question as to what religion he had, answered, "None to speak of." They may have none to speak of, but a great deal to live by. If we have no creed of words, we have what is better, the "creed of deeds," wrought "in loveliness of perfect deeds, more strong than all poetic thought," and to this we can point when asked to define our belief. We believe in the kind of life that Jesus lived, and in the spirit of his life we unite for the worship of God and the service of man.—*Pacific Unitarian.*

THE effective life and the receptive life are one. No sweep of aim that does some work for God, but harvests also some more of the truth of God, and sweeps it into the treasury of life.—*Phillips Brooks.*

OUR CALENDAR.

SUNDAY, NOVEMBER 6.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. Rev. HAROLD RYLETT, and 7 P.M.
 Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. F. ALLEN.
 Brixton, Unitarian Christian Church, Effra-road 11 A.M. and 7 P.M., Rev. V. D. DAVIS, B.A.
 Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
 Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
 Ealing, Prince's Hall, 7 P.M., Rev. HAROLD RYLETT.
 Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. Evening, "Egypt and the Bible."—I.
 Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
 Fulham Town Hall, Waltham Green, 7 P.M., Rev. T. E. M. EDWARDS, "The Christ of the Gospels."
 Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M.
 Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.
 Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "An Autumn Leaf." Evening, "Religious Lessons from Shakespeare.—III. 'The Merchant of Venice.'"
 Kilburn, Quex-road, 11 A.M., Rev. J. E. STRONGE; and 7 P.M., Rev. H. RAWLINGS, M.A.
 Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. H. RAWLINGS, M.A., "The Idea of Development: Scientific Certainty and Spiritual Doubt," and 7 P.M., Rev. J. E. STRONGE.
 Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
 Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
 Plumstead Unitarian Church, Plumstead Common-road, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
 Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
 Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. L. TAVENER; 8.30, popular lecture, "Charles Darwin."
 Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
 Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
 BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
 BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.
 BLACKPOOL, Bank-street, North Shore 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
 BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
 BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
 BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
 BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
 BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
 CANTERBURY, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.
 DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.
 DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
 EASTBOURNE, Lismore-road, Terminous-road, 11 A.M. and 6.30 P.M., Rev. G. H. KRIKORIAN.
 GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. T. W. FRECKLTON.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
 LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
 MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. G. R. BURDEN.
 OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. G. R. BURDEN.
 READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. H. D. ROBERTS, of Chester.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. DENNIS HIRD, M.A.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

RELIGIOUS CONFERENCES (under the auspices of the Central Postal Mission) are held the FIRST SUNDAY of every month, at 5 o'clock, at COLLEGE CHAPEL, Stepney Green, E. Nov. 6th.—"The Evolution of Modern Universalism." Introduced by the Rev. R. SPEARS. All are welcome.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, S.W.—November 6th, at 11.15, Professor RHYS DAVIDS, "Buddhist Ethics."

DEATHS.

ROBERTSON—At 38, Regent Park-square, Strathbungo, Glasgow, on the 21st Oct., Mary Robertson, widow of the Rev. John Robertson, Unitarian Minister, Halstead, Essex.
 WALTERS—On Oct. 31st, 1898, Frederick Walters, of 7, The Waldrons, Croydon, aged 73 years. Friends will please accept this intimation.

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PENDLETON UNITARIAN FREE CHURCH.

A BAZAAR will be held on the 24th, 25th, and 26th of NOVEMBER, in the School attached to the Church, with the object of paying off the Mortgage Debt of £800.

The Congregation have subscribed £75 16s., and paid off (with the assistance of the Manchester District Association of Presbyterian and Unitarian Churches, who made a special grant of £35 for the purpose) the Debt due on current account up to last Christmas of £97 7s., and carried over the balance of £13 8s. 7d. to the Bazaar Fund.

The Committee have decided to have no Raffle. The following gentlemen have kindly consented to open the Bazaar:—

November 24th, Sir JOHN BRUNNER, M.P.

" 25th, ALFRED MOND, Esq.

" 26th, BENJN. ARMITAGE, Esq. (Sorrel Bank).

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- 1.—Adoption of Constitution of the Nonconformist Political Council.
- 2.—The Necessity for Popular Control in Public Elementary Education.
- 3.—Secondary Education.
- 4.—Unsectarian Training Colleges.

The Rev. Robert Bruce, D.D., the Rev. W. Copeland Bowie, the Rev. Professor F. E. Anthony, M.A., the Rev. Urijah R. Thomas, G. J. Cockburn, Esq., J.P., W. Claridge, Esq., M.A., George Kenrick, Esq., J.P., William Hunt, Esq., and George White, Esq., J.P., have announced their intention to be present.

Afternoon Sitting at Three o'clock. Subject of Conference: "The Romeward Movement in the Anglican Church and its only Remedy—Disestablishment." This subject will be opened by SAMUEL SMITH, Esq., M.P. for Flintshire, and by the Rev. R. F. HORTON, D.D., London.

In the Evening a GREAT DEMONSTRATION will be held in the ST. JAMES'S HALL, PICCADILLY. Chair to be taken at 7.30 P.M. by R. W. PERKS, Esq., M.P. A Special Selection of Music will be performed by United Nonconformist Choirs. Conductor, Mr. E. MINSHALL.

Speakers:—D. Lloyd George, Esq., M.P., H. Broadhurst, Esq., M.P., S. Moss, Esq., M.P., P. W. Clayden, Esq., Rev. J. Morgan Gibbon, London; Rev. J. G. Greenhough, M.A. (Ex-President of the Baptist Union), Rev. C. Silvester Horne, M.A., Rev. James Owen, of Swansea, and Rev. T. Dinsdale Young, London.

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Miss EMILY SHARPE, of 32, Highbury-place, London, who has herself contributed several hundreds of pounds during the last few years to repair and reopen closed chapels, has kindly agreed to be *pro tem.* treasurer, to whom all subscriptions may be sent, and they will be acknowledged in THE INQUIRER and *Christian Life*. In December of this year a balance-sheet shall be sent, as was sent last year, to all Subscribers of receipts and payments in connection with the above chapels now helped by us.

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The AUTUMNAL MEETINGS will be held at BOLTON on WEDNESDAY and THURSDAY, Nov. 23 and 24, 1898.

Wednesday, Nov. 23.—RELIGIOUS SERVICE in Bank-street Chapel at 4 P.M. Collection in aid of the funds of the Association. TEA in Bank-street Schools at 6 o'clock. PUBLIC MEETING in the Town Hall at 7.30. Chairman—W. H. HIGGIN, Esq., B.Sc. The following are the members of the deputation:—Rev. Brooke Herford, D.D., Lady O'Hagan, Sir John Brunner, Bart., M.P., David Martineau, Esq., J.P., Oswald Nettlefold, Esq., Rev. W. G. Tarrant, B.A., and Rev. W. Copeland Bowie. The Rev. C. J. Street, M.A., LL.B., and various leading laymen and ministers in the district will take part in the proceedings.

Thursday, Nov. 24.—DEVOTIONAL SERVICE in Unity Church at 10.30. CONFERENCE, opened by Dr. Brooke Herford, the President of the Association, at 11 A.M. Subject—"The Support of Weak Churches." LUNCHEON in the Unity Schools at 1 P.M.

Ministers and members of congregations in the district are cordially invited to these meetings, and Mr. Percy J. Taylor, The Glen, Heaton, Bolton, will be glad if those who intend to be present will send him their names and addresses at their earliest convenience.

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